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THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscript.

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LITERATURE.

A New English Dictionary on Historical Principles; founded mainly on the Materials collected by the Philological Society. Edited by James A. H. Murray, LL.D. Part IV. Section I. (BRA—BYZ.) Part IV. Section II. (C—CASS.) (Oxford: at the Clarendon Press.)

WE heartily congratulate Dr. Murray on the appearance of these new portions of the great dictionary. Steady and sure progress is being well maintained; and unremitting toil is now making a considerable advance through the great mass of material which has been accumulated during so many years, and which still receives considerable additions from many workers. Even the end of the work is coming within the scope of calculation, and we hope that many of us will live to see it.

The first volume is now completed; and a noble volume it is. Beginning with A, it goes on to the end of B, and occupies 1240 pages quarto, in treble columns; or 3720 columns in all. Owing to the numerous differences in the plan of the work from that of any other dictionary, only a rough comparison between it and others can be made. In Webster's Dictionary the letters A and B together occupy nearly an eighth part of the whole alphabet; and it would thus appear at first sight that the whole will be included in about eight volumes of the same size as the first. But it is certain that this estimate gives quite a false impression, and does not assign sufficient importance to the portion already completed. It so happens that the letters A and B contain numerous words which have required exceptional treatment, and are also exceptionally rich in obsolete and obsolescent words. In particular, the letter B abounds in radical monosyllabic words of primary importance, which in most dictionaries are treated with contemptuous inadequacy. It will be found that, in Strattmann's Middle-English Dictionary, the letters A and B occupy much more than one-eighth, and, indeed, nearly one-sixth of the whole vocabulary. Subject to these considerations, the present first volume may more correctly be calculated as extending to at least a seventh of the whole, or even more; and we believe that, as a matter of fact, it is in contemplation to bring the whole dictionary into the compass of six volumes only, which may easily be done by a slight increase in the size of some of them. It may be remarked here that, in Littre's French Dictionary, the letters A and B occupy rather more than a sixth part of the alphabet; but the difference between the English and French languages is too great to admit of any safe mode of comparison.

Dr. Murray has, however, done more than complete his first volume. The part of the second volume already issued contains an instalment of 152 pages, and takes us just past the word "cassowary," which we are somewhat surprised to find was introduced into our language more than two and a half centuries ago. Already in 1611 Coryat's *Cru-dities* makes mention of the "cassawarway," respecting which a marginal note informs us that it is "an East Indian bird at St. James in the keeping of Mr. Walker"; and, in 1630, Taylor, the water-poet, managed to draw out the name yet a little longer, when he speaks of "the estrich or cassawaraway."

It is with much pleasure that we record the present excellent progress; for it seems to be the case, unfortunately, that the general public cares little about the quality of the work done, but chiefly regards the quantity that can be put out in the shortest possible time. This is pre-eminently an age which, above all things, clamours feverishly for "the shortest records," and regards as its greatest hero the man who can do as much in two minutes and a quarter as the best of his fellows can only do in two minutes and a half. Hence it is worth while to point out, even to the general public, that the rate at which the Dictionary can be issued is likely to be greatly increased in the future. For while Dr. Murray perseveres with the letters C and D, Mr. Bradley is already at work upon the letter E, which is being printed simultaneously; and there is now no reason why the rate of progress should not be, according to the latest calculation, such "as will ensure the production of one part a year," which is probably as much as the press can possibly perform. For it is to be borne in mind that the mere "composing" of the enormous mass of written material now continually supplied is no small matter; and the reader who will examine any page of the work at all carefully will surely admit that, merely as a specimen of printing, the result is extremely satisfactory, reflecting great credit upon the management of the Oxford Press. The frequent changes of type, and the free use of capitals and italic letters, contrast favourably with the uniform and less distinctive type employed in Littre's Dictionary, while at the same time it is possible to crowd just a little more into each column. The column in the English Dictionary is of precisely the same length as in the French Dictionary—viz., ten inches and a tenth; but the appearance to the eye of the English Dictionary is much more pleasing and distinct, while at the same time the paper is thicker and affords a clear white ground, and the margin is luxuriously ampler.

At the end of the letter B we find the "Preface to Vol. I," which is of great interest. It cancels the preface which was issued with the first part of the letter A, though probably many will like to preserve both prefaces as historical records of the progress of the work. For the benefit of those who wish to do this, it may be remarked that the last ten pages in both prefaces are precisely alike, and need only be preserved as they stand in the later reprint. The difference is at the beginning, where the older preface of six pages has since been extended to sixteen pages, and is necessarily more

complete, partly owing to revision, and partly to much additional information.

The following passage is particularly noteworthy, as showing the indomitable energy of the editor. It is, indeed, quite a surprise to be reminded that there are many instances in which, owing to some special difficulty, it takes longer to write an article of only six lines than, in other cases, to write a whole column.

"The other direction in which much time has been consumed is the elucidation of the meaning of obscure terms, sometimes obsolete, sometimes current, belonging to matters of history, customs, fashions, trade, or manufactures. In many cases, the only thing known about these was contained in the quotations, often merely allusive, which had been collected by the diligence of our readers. They were to be found in no dictionary, or, if mentioned in some, were explained in a way which our quotations evidently showed to be erroneous. The difficulty of obtaining first-hand and authoritative information about these has often been immense, and sometimes insurmountable. Ten, twenty, or thirty letters [] have sometimes been written to persons who, it was thought, might possibly know, or succeed in finding out, something definite on the subject; and often weeks have passed, and 'copy' advanced into the state of 'proof,' 'proof' into 'revise,' and 'revise' even into 'final,' before any results could be obtained. It is incredible what labour has had to be expended sometimes to find out the facts for an article which occupies not more than five or six lines; or even to be able to write the words 'Derivation unknown' as the net outcome of hours of research, and of testing the statements put forth without hesitation in other works."

Of course the most heart-breaking part of the business is that the information may come just too late; or, what is still more galling, it may happen that, immediately on the publication of the work, some small critic who just "happens to know" some out-of-the-way term will raise a mighty peal of derision, and be inflated with no little self-glorification to find that he, at any rate, knows what is said to be "unknown." Of course the fault is really his own. He ought, at any rate, to know that the dictionary is in progress, and it is for him to contribute his mite in due time, or else to take shame to himself for having omitted to do so.

By way of example, we may mention the technical use of "butterfly." After much search as to what this could possibly mean, Dr. Murray has suggested, with a note of interrogation, that it possibly means "a set of catches which open out so as to prevent the falling of the cage" in coal-mining. The quotation given is from the *Western Morning News* of November 25, 1882:

"The ascending cage was hurled into the head-gear, smashing the *butterflies*, and breaking the engine-rope; and, had it not been for the remaining *butterflies*, the cage must have fallen to the bottom."

It has since been ascertained that the guessed meaning is right. The reference is to catches which spread out like the wings of a butterfly. When the cage is drawn up, they droop idly; but, if it be stopped, they fly out and check the downward motion, and thus prevent an accident. This seems simple enough, when once the idea is caught. But there is nothing in the quotation that especially suggests it; and it would have been obviously wrong to

have left out the mark of interrogation without learning more of the matter.

An excellent example is given of the unsettled nature of our ever-shifting modern English pronunciation. This may be briefly explained to foreigners by informing them that "English pronunciation has no definite laws, and you are expected to know them."

"The editor was once present at a meeting of a learned society, where, in the course of discussion, he heard the word 'gaseous' systematically pronounced in six different ways by six different physicists."

We are not told what the ways were; but it is easy to reckon up to six, and beyond it, if we remember that the *a* may have the sound of the *a* in "name," or the *a* in "cat," or the *a* in "grass," and that the *s* may be sounded either as in "sin" or in "praise," while some may, conceivably, sound the *ss* like the *si* in "tension" or "decision."

The leading words of English origin in the former section of this fourth part are the radical verbs "braid," "break," "breed," "bring," "brook," "burn," "burst," "buy"; the substantives "bread," "breast," "breath," "bribe," "bridge," "brood," "brother," "brow," "bull," "burden"; the adjectives "bright," "broad," "brown," "busy"; and the important relational words "but" and "by." Not less important are many words of French origin, such as "brace," "brave," "bribe," "bruise," "brush," "butt," and "button." Owing to the great importance of these and other similar words, the letter B actually occupies more space than the letter A, whereas the reverse is the case in nearly all other dictionaries.

The most difficult words are easily found. They are commonly those of the fewest letters, such as "as," "at," "be," "but," and "by." In this section there are at least two words of quite exceptional difficulty—viz., "but" and "by." "But" occupies more than eight columns, and is distinguished so as to comprise twenty-seven different uses; after which come the compounds "but and," "but for," "but if," "but that," and "but what." This must have been a trying exercise in logic. But the difficulty of dealing with it is quite surpassed by the difficulty of describing the uses of "by." "By" occupies no less than twelve columns—i.e., it claims more than four pages. It is probably the most difficult word hitherto encountered, and bids fair to rival any other in the dictionary. However, the great and terrible verb to "do" has yet to be done. The orderly treatment of "by" is deserving of especial study. The chief divisions of it relate to (1) position in space; (2) motion; (3) time; (4) mental or ideal proximity; (5) means, instrumentality, agency; (6) circumstance, condition, manner, cause, or reason; (7) its use in phrases. And now the reader knows "how it is done."

The Dictionary abounds with words and phrases of great interest, but lack of time and space forbids us to deal with them. One example must suffice. The word "bug" was originally used in the sense of bugbear or hobgoblin, usually an imaginary, not a real, object of terror. Hence arose the remarkable phrase "to swear by no bugs," i.e., "to take a genuine oath, not a mere pretence of one";

or, in other words, to swear by real divinities. There is a capital example from Gosson's *School of Abuse*, 1579, p. 23: "Caligula... bid his horse to supper, and swore by no bugs, that hee would make him a Consul." (By the way, the page is 33 in Arber's reprint; but the reference is doubtless to the original edition.) This is probably one of the few words of genuine Celtic origin, as is carefully explained.

Among other curiosities we may note that there are no less than eight distinct substantives and three verbs that are all alike spelt "bunt." There are also twelve "buffs" (six substantives, five verbs, and an adjective) and six "buffers" (all substantives). Homonyms of this description cause much trouble, for they have a great tendency to mingle their senses and become confused.

In conclusion, we have only to urge upon all who are interested in this national work, or are capable of understanding its usefulness, that they should buy a copy of any part of it; and they will soon discover that it is worth their while to buy the rest. It is not only extremely useful, but extremely interesting. Many of the longer articles are quite readable; and the illustrative quotations, ranging in date from 1100 to the present date, represent every important author known to English literature during the last eight centuries.

WALTER W. SKEAT.

Life of Blessed John Fisher, Bishop of Rochester, Cardinal of the Holy Roman Church, and Martyr under Henry VIII. By the Rev. T. E. Bridgett, of the Congregation of the Most Holy Redeemer. (Burns & Oates.)

THE reader will require no further intimation than the title-page of this work to be aware that it is written by a Roman Catholic priest on the occasion of the recent "Beatification" of Bishop Fisher by Leo XIII. Under these circumstances he may, perhaps, not look for a strictly judicial estimate of a character which, however noble and worthy of admiration in itself, is now, for the great majority of Christians, raised beyond the reach of criticism by a distinct act of authority. Rome has declared her judgment; and no fine discriminating touches, no delicate lights and shades, can be permitted to interfere with the uniform brightness of one of her saintly martyrs.

This, we suspect, is what an ordinary Protestant will think; and an ordinary Romanist will really think the same, with this difference merely, that the latter is submissive and humble before an authority that the former does not feel himself in any way bound to respect. The result is to be regretted, simply because it prevents the most delicate appreciation of a really exalted character. We lose sight of the man in the contemplation of the declared saint and martyr. Nor does it tend to make matters better when a biographical work is made the vehicle for a good deal of controversial theology. For, even though the life itself may be closely connected with questions of the kind, it does not follow that the biographer is bound to argue them anew. There is a time and place for everything, and controversy has a literature of its own. No one will complain of a biographer who frankly

tells you his principles; but, if he must also go forth like a knight errant, attacking giant heresies and slaying sophistries which stand in the way of his own religion, why, then, he may be doing excellent work, but it is not the work of a biographer.

Let me not be mistaken, however. Earnest conviction is a thing of which we have by no means a superabundance in this world; and, even if it should in one sense spoil a biography or a work of art, the loss is really a gain. Indeed, in treating of such a life as that of Bishop Fisher—we would call him Cardinal, but that he was hardly known as such while he lived in this world—earnest conviction is a far greater requisite than literary art or even clearness of insight. Such a life, written with coldness and without genuine sympathy, however great the learning and research of the writer, would be essentially untrue, simply because it did not reflect the most characteristic element in Bishop Fisher himself; and we greatly prefer that Father Bridgett should devote a few pages to grumbling over what he (of course) considers the misapplication of college endowments and their diversion from the uses intended by pious founders, rather than that he should not give us his whole mind on the subject while he is about it. At the same time, we may observe, for our own part, without arguing the question further, that while many things, good or bad (I myself would even say good and bad), got a severe shaking in the sixteenth century, the real point in every case is whether anything essential to Christianity was really given up in that community which still ventures to call itself the Church of England, and believes that it has inherited the true gifts of the Spirit along with the saints and martyrs of all ages, including Bishop Fisher.

But it will be said, if nothing essential was lost, did Bishop Fisher die for things superfluous to the Christian faith? By no means. He died no doubt, in one sense, for papal supremacy, at a time when papal supremacy might well have seemed to many the only guarantee for the cause of truth and righteousness; but he died essentially for the sake of conscience—that he himself might not be an abettor of the sins of Henry VIII., but a maintainer of the sanctity of marriage and the indissoluble character of the marriage tie. And if, in the days in which he lived, the cause of truth and conscience seemed to some inseparably bound up with the authority of the Roman pontiff, far be it from me to say that such men were wrong in supporting that authority, especially when they knew the vile motives which induced the king to set it at defiance. I care not how much it is confessed that tyranny and violence did the essential work of the Reformation. The fact remains that the work was done, and we must accept the consequences. Isolated from continental Christianity by the tyranny of her ruler and the indifference of foreign princes, the Church of England was left to solve her own problems by herself; and we can no more restore papal jurisdiction in England now than we can restore English jurisdiction in the United States.

Fisher's pure and beautiful life appears really to have been very uneventful until the

question of Henry VIII.'s divorce brought him prominently before the eyes of all men. From the earliest period in his episcopate he had a high reputation both for learning and sanctity. He was chosen by the Lady Margaret, Countess of Richmond, mother of Henry VII., as her confessor, and by the university of Cambridge as chancellor; and in the latter capacity he delivered at Cambridge, before Henry VII. and his mother, a Latin speech which I was so unfortunate as to attribute to a wrong author when I printed it in part many years ago. He was the Lady Margaret's chief adviser in the foundation of St. John's College, and her principal trustee under her will. He was the patron of Erasmus, who paid him at least one visit at Rochester, and stimulated him in the newly revived study of Greek. He was at one time appointed to go to Rome on embassy to a council—indeed, he says he was three times disappointed of that journey. Perhaps it would have done him little good if he had gone thither, especially if, besides witnessing how little sanctity there was in the atmosphere of the Vatican, he had been associated as ambassador with the English resident, Silvester de Giglis, the Italian Bishop of Worcester, and suspected poisoner of Cardinal Bainbridge. At all events he stayed at home; and in the quietude of his study was agitated, not by the sins of the imperial city, but by the heresies of Luther—heresies with which no Englishman had much sympathy in those days. And when the king published his book against those heresies, and was attacked by the German reformer with the contempt and virulence that might have been expected, Fisher stepped forward with a work of his own in defence of the royal performance.

But when the king, having done such inestimable service to religion, seemed to think that religion might stretch a point in favour of such a powerful and illustrious supporter as himself, he could no longer calculate on Fisher's aid. Nor did he; for all his efforts were bent to secure his silence and neutrality. Of all the bishops and divines in England Fisher, being the queen's confessor, was her natural protector; and the manner in which Wolsey contrived, on the first whisper of the divorce question, to prevent any conference about it between her and him is one of the most unpleasant stories in the cardinal's whole career. But at length Fisher spoke out, as in duty bound, in answer, too, to a direct challenge from the king, which his majesty never expected anyone to have the hardihood to take up. Henry had declared openly that he wished to have his scruples relieved. Fisher said no less openly that he was willing to relieve them, and stated several reasons, which, however, instead of pacifying the royal conscience, made the king intensely angry. It is to be feared that from that moment Fisher's fate was sealed; for Henry was one who could nurse displeasure for years and never forget by whom he had been thwarted. Attempts, too, were made upon the bishop's life, which must have been indirectly encouraged by the knowledge that he was out of favour; nor did Henry do much to show the uprightness of his own character by the hideous punishment dealt out to the wretch who poisoned the bishop's household.

I forbear to speak of Fisher's martyrdom.

The main features of the story are well known; but there are many details on this and other parts of his life now first collected from various sources and weighed as regards their credibility. Father Bridgett's judgment on these subjects appears to me generally sound, and I gladly recommend the book to the consideration of all those who love to read the record of a pure and saintly life.

JAMES GAIRDNER.

English Composition and Rhetoric. Enlarged Edition. Part Second. Emotional Qualities of Style. By A. Bain, LL.D. (Longmans.)

THIS is nominally the second part of a new edition, but it is virtually a new work of most original design and elaborate execution. The scope of it is somewhat disguised by the old title *English Composition and Rhetoric*. The title used by Lord Kames in last century, *Elements of Criticism*, would, perhaps, better have indicated the nature of the work. It is, in effect, an attempt to lay a foundation for scientific criticism, by a classification of the artistic emotions and an analysis, so far as that is possible, of the conditions of their production by verbal art. This, broadly stated, is the purpose of the work, to disengage and set forth systematically the rudimentary principles of poetic effect. Of course, Dr. Bain shows himself aware of the difficulties of classification in such a field, and of the impossibility of carrying analysis beyond a certain point. He says in his preface:

"No one can be more conscious than I am of the limits to a scientific explanation of the emotional effect of any given composition. The merits are often so shadowy, so numerous and conflicting, that their minute analysis fails to give a result. The attempt to sum up the influence of a combination of words whose separate emotional meanings are vague and incalculable, must often be nugatory and devoid of all purpose. Yet . . . criticism has long attained the point where reasons can be given for a very wide range of literary effects. . . . That there will always be an inexplicable residuum of literary effects does not invalidate the worth of whatever amount of explanation is attained or attainable."

When a man of strictly scientific bent and analytic genius interferes with poetry, there is always a certain prejudice against him, and that not merely among those who wish to enjoy poetry without distraction and who resent any attempt to account for its effect on them. It was well, therefore, that Dr. Bain should put beyond doubt at starting the limits to his investigation. His method is clear and simple, though so scientifically cool and unimpassioned, and so opposed in this respect to ordinary literary criticism, that it is open to misunderstanding. His starting-point is not the work of art itself, but the effect, the impression, produced on the mind of the reader. *How* is this produced? All aesthetic criticism that hopes to arrive at a definite result must start from this point and ask this question. The scope of Dr. Bain's inquiry may best be indicated by contrast with the object of an aesthetic critic who is himself an artist. In the preface to his *Studies of the Renaissance*, Mr. Pater speaks of all works of art as powers or forces, producing pleasurable sensations, each of a more or less peculiar and

unique kind; and says that the function of the aesthetic critic is to distinguish, analyse, and separate from its adjuncts the virtue by which a work of art produces its special impression of beauty or pleasure, indicating what the source of the impression is and under what conditions it is experienced. But while Mr. Pater's endeavour is to disengage the special virtue of a work of art or a personality from the commoner elements with which it may be found in combination, it is precisely those commoner elements, found in all works of art producing a certain *kind* of effect, that Dr. Bain in this treatise has tried to analyse and expound in a system. The special analysis at which Mr. Pater aims is no part of Dr. Bain's object. He holds, as we have seen, that in the special case there must always be a residuum that defies analysis; at any rate, it is the common conditions of the distinguishable varieties of poetic effect that he here endeavours to arrive at. There are certain conditions common to all effects of literary art—harmony, ideality, originality, variety, representative force, richness of combination. In a given passage that elevates, or touches, or moves to laughter, have these conditions, one or all of them, been fulfilled or not? Such is the leading question in this treatise, pursued through a great variety of classified passages, chosen from a wide range of literature.

The value of such a work must obviously lie far more in the depth and suggestiveness of its analysis than in any infallibility of judgment on particular points. When it comes to be a question of any particular combination, whether it is harmonious, novel, vividly representative, or vague and fumbling, rich and impressive, or thin and poor, the personality of the reader comes in, and there must always be room for wide differences of opinion. Dr. Bain's treatise is intended for the literary student; and it is intended above everything to stimulate the student's own judgment, while directing attention to the general conditions of successful effect. In his preface he emphatically disclaims all pretensions to dogmatic finality in his critical decisions; and he intimates that, while he is aware of the impossibility of keeping personal bias out of such decisions, his endeavour has been to confine himself to judgments for which a reason could be found in general principles of human nature. He might, perhaps, have given still another caution against misunderstandings that might arise from his plan of treatment. It being part of that plan to take various kinds of effect and various conditions separately, each passage examined is considered mainly or solely as regards its adequacy to produce a specific effect or its fulfilment of a specific condition. Thus the judgment expressed in each case is not absolute, but relative. It is not suggested that a passage is absolutely defective, but only that it is at a disadvantage as regards the point under consideration. To have repeated this again and again would have been tiresome, and would greatly have increased the bulk of his closely packed treatise; still, it seems to us that Dr. Bain would have done well to direct attention more emphatically to this peculiarity in his treatment. For example, he remarks on Coleridge's poem, "Youth and Age," that "the happiness

of early years is idealised to excess, and the feeling of the piece is a mournful depressing melancholy." Many would exclaim against this judgment if it were meant to apply to the effect of the poem as a whole as it stands. But when we look to the connexion in which the remark is made, we see that it is not intended to apply to the poem as a whole, but only to one element in it—the extent to which the joys and the energy of youth are idealised—the moral for the student being that such extravagance of hyperbole would be a disadvantage if there were not other elements present to redeem it. The genius of Coleridge converts into a triumph what might have been a ludicrous failure. His success is not due to the element particularised, but is won in spite of it. The business of the rhetorician is not to prescribe laws for genius, but to point out the path of safety to writers of ordinary resources, the path of "correctness"; and here idealisation is carried to an extreme that it would not be safe for any writer of feeble wing to attempt. Another example of the result of Dr. Bain's confining himself to illustration of one point at a time is found at p. 52. Speaking there of "the subject" as being one element in the effect of a work of art, he remarks that "it happens with themes once attractive that their day of interest has passed"; and he instances the *Iliad* and *Paradise Lost*, saying that neither "now possesses the charm that they originally had." This is startling enough at first sight; but on looking more closely we see that the remark is confined solely to the subject or theme as a possibility for the modern artist; and elsewhere we find that Dr. Bain is orthodox enough about the Homeric poems, speaking of their characters as "pure ideals, so conceived and executed as to be a perennial charm."

The most disputable position in Dr. Bain's analysis is the prominence that he assigns, following his psychology as expounded in *The Emotions* and *The Will*, to the malignant element in the emotion of strength or power. Not by any means that he seeks to justify this element in art; on the contrary, it looks very much as if his personal repugnance to the sentiment, however disguised, even when the ostensible motive is righteous anger or retribution, gave him a certain bias towards exaggerating the extent of its presence, as affording him an excuse for condemning strongly what grates upon his sensibilities. He certainly does not justify the pleasure of malevolence; only he maintains that for the natural man it is a positive pleasure, and that the facts cannot be explained on the simple supposition of delight in the sense of power overbearing the compensations of sympathy. The crowds that have gone within the last fortnight to see a great actress in "La Tosca" might be cited by him in support of his theory. They might plead that it was not the horrors of the spectacle that fascinated them, but the power of the actress; but how is the fact to be met that it is not in the most generally impressive parts of the play that Mme. Bernhardt's consummate art is seen at its best, being in them comparatively commonplace? The point is too subtle to be discussed at length here. We may pass from it with the remark that it is an advantage for a textbook to have knotty

points in it calculated to excite the argumentative powers of its students. This treatise of Dr. Bain's is not a textbook to be crammed. It affords matter for discussion in almost every page, and it can answer its purpose only if it is used in this spirit.

W. MINTO.

Palestine Illustrated. By Sir Richard Temple. (W. H. Allen.)

THIS book is a contribution of a very novel kind to the literature of Palestine travel. It may, indeed, surprise many who think that they know the scenes which it depicts; but, provided that their expectations are not unreasonably great, surprise will by degrees give place to the friendliest recognition. The book will, of course, not supersede those admirable books, *Picturesque Palestine* and *La Syrie d'aujourd'hui* (by Lortet); but it does what neither of those attempts—it helps us to imagine the colouring of some of the most interesting or beautiful of the Palestine landscapes. There is no denying Sir Richard Temple's courage and sincerity as an artist, nor, so far as this was possible with his limitations, his success; though I doubt whether Lord Lyndale would have ranked these illustrations (as this typical man of culture ranked those of Roberts—see *Alton Locke*) with Landseer, Turner, and the old masters. Why the author prefixed a characteristic piece of rhetoric from Bishop Horne, I do not see. It does not appear to me to set the tone for the book. It is not the new heavens and the new earth, but the old, that we desire to realise more fully through such a book as this. Happily, the climatic phenomena of Palestine cannot have much altered; and the wonderful sky-views which the author enjoyed are all the more interesting because they help us to appreciate the love of sky-scenery in the book of Job. Few travellers select February and the first half of March for their tour, and Sir Richard Temple gives a candid sketch of the drawbacks which the bold explorer must face at this early period:

"He will have to endure some hardship; he will miss seeing many beauties that are seen by those who travel at more favourable times. But he will be rewarded by the sight of much grandeur that would not be visible under other circumstances."

Certainly, it is a genuine exploration of which we here receive the results; though, in order to enjoy them, we have to imagine first what the paintings from which these chromolithographs were taken present, and next what the artist saw and tried to express in oil-colours.

Turning to the chromolithographs, No. 1 (not counting the frontispiece) represents a scene which cannot help being among the best remembered; and which, for its promise of good things to come, is specially dear to the traveller. Who, indeed, can forget the picturesque appearance of Jaffa and its orange-groves, and the dreaded entrance through its threatening circle of rocks? Even a veteran like Tobler expresses enthusiasm on approaching this gate of the promised land for the fourth time. But how few will recognise *their* Jaffa in the view now offered them! Certainly Sir Richard

Temple has missed one of the loveliest of Palestine views, nor has he compensated us for it by the still lovelier view of Beirût. Andromeda would look in vain for her rock, and who would guess that this gray-green water was the blue Mediterranean? Ajalon by moonlight is a more suggestive picture, which well illustrates the passage: "And thou, moon, in the valley of Ajalon." One is glad to see both a sunrise and a sunset view of Jerusalem—both, I suppose, taken from the well-known Mediterranean hotel. In the one the dark cupola of the Church of the Holy Sepulchre is the most prominent building; in the other the Dome of the Rock. In the one we have the Olivet range, without the Mount of Olives, in violet-grey; in the other that sacred mountain canopied with crimson clouds, and itself, as it were, blushing with sympathy. The second is undoubtedly a very striking view. The bare hills about Jerusalem require to be seen at sunset to be admired, and Jerusalem then becomes what this "city of the heart" deserves to be—a jewel set in a casket. And yet—may not some persons be misled by this feast of colour? Jerusalem is, as Sir Richard Temple remarks, a melancholy place—why disguise the fact by giving these exceptional views? Perhaps the answer is that such pictures are meant not for those who have never been to Palestine, but for those who have been there, but later in the year than our author. There is also something unusual to my own sight in the colour of the foliage of the olives of Gethsemane. I am, at least, thankful that this picture omits the Parisian parterres, which so greatly injure the effect of the trees. Among the five other views devoted to Jerusalem there are only two exceptional ones—Jerusalem from the side of Olivet, and Mount Zion from the south. The skies in both are somewhat stormy; but the colouring is just what one would expect, and the views of Jerusalem are most striking. The eastward view from Olivet, facing the Dead Sea and the mountains of Moab, is not given here. Could the author have reproduced nature, with the delicate gradations of ethereal hues with which sunrise and, still more, sunset feast the spectator, he would indeed have been a benefactor! Such gradations of hues I do not find in the wonderful sunset view of the Dead Sea, taken from some height between Mar Saba and the lake. At the moment recorded in Sir R. Temple's illustration, the mountains of Moab were so suffused with light that all variations of light and shade were obscured. The colour of the lake given there is a singularly vivid green, which is ascribed to the yellow of the sky reflected on the bluish gray of the water. Evidently the appearance of the lake varies. To Robinson it wore a decidedly green aspect early in the afternoon; but he was looking down from a height, and says it did not appear so from the shore. To me the colour never seemed anything but a pale blue. Lortet, however, compares the blue to that of Lake Lemán. This eminent scientific man accounts for the greenish hue sometimes visible by the saline particles suspended or dissolved in the water. Lovers of Palestine will certainly be grateful for this bright view of the Dead Sea. It was worth while to travel thus early to get it. A moonlight view of

En-gedi would, however, have made this part of the book doubly valuable.

It is remarkable how picturesque bare and desolate stretches of country become in these illustrations—see, for instance, the view of Hinnom, and the two views of the Jericho district. That "many of the Jewish prophets have dwelt" in the cave-cells of Mount Quarantana is more, perhaps, than any one knows; even the traditional belief that this mountain was the scene of the Temptation is admittedly most uncertain. And yet both as the background to the fascinating view of Jericho, and as connected with a mystic and ascetic movement which goes back to the time of Christ, this singular mass of reddish-brown rock will always attract the traveller. The next striking view is that of Mizpah (not Mizpeh), or Neby Samwil, one of the most venerable spots in Palestine (Judg. xx. 1, 1 Sam. x. 17), which rightly draws forth the artist-author's historic enthusiasm. The view from the summit is painted neither with brush nor with pen; but the view of Mizpah itself, with a neighbouring mountain tarn, full from the winter rains, is delightful. Not less acceptable is the view of Gerizim and Shechem—how much more it expresses than any engraving taken from a photograph! The position of Samaria, too, will be better appreciated through the illustration in this book, which is taken from the most picturesque side. The descending rain on Carmel is truthfully rendered in the next view, but one is thankful for the brighter aspect of this mountain ridge in subsequent views. The plain of Esdraelon, taken from the well-known lunching-place at Kabatiye, is a bold but successful representation of an extensive and charming prospect. But I must hasten on to one of the most daring experiments in colour—the picture of "Safed, the City set on a Hill." One of my own regrets constantly is not to have had a near view of Safed, not only from an interest in the Jews, but on account of its fine situation. M. E. M. de Vogüé seems to have been charmed by it, and Sir R. Temple gives an independent witness to its picturesqueness. After this should have come the view which forms the frontispiece—"Cana of Galilee." Sir R. Temple seems to identify this Cana with Kefr Kenna; but neither his remarks nor Conder's (*Primer of Bible Geography*, p. 150) are as clear and satisfactory as Robinson's. This illustration might well have been exchanged for a third view of the Sea of Galilee—an average sunset view for instance, or a distant early view of it from the hills. It is easy to underrate the beauties of the lake, which require to be looked for and to be judged by a reasonable standard. The help of the colourist would have been most acceptable. No one ought to leave the lake with an impression of its sadness, natural as this impression is on first seeing its deserted shores.

Two uncoloured lithographs are added—the valley of Jehoshaphat and the Mar Saba ravine; the latter, I am sure, the author does not regard as more than an attempt. Four useful sketch-maps are also inserted. The letterpress is not always very critical and, indeed, sometimes very old fashioned. Descriptive passages are, however, interspersed, which supplement the views in the happiest manner.

T. K. CHRYNE.

NEW NOVELS.

£100,000 versus Ghosts. By Mrs. Robert Jocelyn. In 2 vols. (White.)

Antoinette. By M. P. Blyth. In 2 vols. (Bentley.)

A Modern Delilah. By Vere Clavering. In 3 vols. (Hurst & Blackett.)

Dearly Bought. By G. Fitzroy Cole. In 3 vols. (Fisher Unwin.)

Signor I. From the Italian of S. Farina. By the Baroness Langenau. (Alexander Gardner.)

Uncle's Dream and the Permanent Husband. By F. Dostoeffsky. (Vizetelly.)

The Case of Doctor Plemen. By René de Pont-Jest. (Spencer Blackett.)

No doubt the researches of the Psychical Society have been a godsend to many a purveyor of the gruesome. One has but to look into those methodically arranged records to find something to suit every taste, from the frightsome bogey which loves to paralyse the nursery-maid to the mysterious presence which so often gives exceptionally spiritual natures a cold shiver in draughty rooms. It is true that one is apt to rise from a ghostly debauch with a palled appetite; and there are even hardened individuals who, having been tempted and fallen into excess in the consumption of "psychical" literature, have resolved to look to their window-sashes and their "internal economy," and to forswear for evermore the deadly boredom even of mystic presences. The individual, however, who desirith not to flee temptation, and like a certain celebrated obesity, to have his or her flesh made to creep, will do wisely to avoid the fatal cumulative effect of the Psychical Society's records and trust to the more amply garnished narratives of writers who have skilfully selected the society's tit-bits, or who, it may be, have evolved wonders equally entertaining. It is quite likely, of course, that Mrs. Jocelyn has never read the records to which reference has been made, although in her story the present writer seemed to recognise more than one old friend. But it really does not matter whether she has or not, for stories of this kind, real or imaginary, have so much in common that a new supernatural sensation is now of rarer occurrence than apparitions of the sea-serpent, which our untoward summer has evidently disheartened. In Mrs. Jocelyn's story there is a Blue Lady (whom the heroine once felt as well as saw—found her softish), who, as Lady Geraldine, had been murdered and immured in a wall by her impatient husband. The evil spirit is known as "the Glen Farlock Ghost." It has a horrid stare, and plagiarises Napoleon's well-known folded-arms attitude. It is lugubrious, unpleasant, and ill-mannered. In the end the brave "kitten" ("the kitten" is Mr. Robert Cathcart's name for his wife, the heroine to whom the conditional legacy of £100,000 was bequeathed) vanquishes the "awful presence" (the G. F. G.), and once again servants consent to remain at Glen Farlock, and the world moves on as of yore. In point of style the reviewer is bound to state that Mrs. Jocelyn does not reach the unornate but dignified level of the Psychical Society's

records. Her young people are very uninteresting, and the "kitten" is a sprightly but ill-bred damsel who indulges in the expletive "how beastly!" on very slight provocation. There are many mansions in the reading world, however, and no doubt *£100,000 versus Ghosts* will have a sufficient welcome to satisfy those most concerned.

Antoinette is an historical novel, inspired by the interest that still attaches to the story of the French Revolution. Although the unfortunate Queen of France is introduced, the title relates to a young girl of the "House of Boisfontaine." Antoinette Boisfontaine spends her early years with her English relatives at Leigh Court, but very soon the scene changes to France. The contrasts between aristocratic life in the two countries are effectively suggested, and the author would seem to write from an experience not wholly second-hand. The narrative is one of unflagging interest from first to last; and, though it is weighted with "facts" and handicapped with marginal and appended notes, it rather gains than loses thereby. *Antoinette*, in fact, is one of those historical romances which, while nominally fictitious, are really essentially true. One has thus in their perusal a double interest—the author's narrative and the brilliant background of reality. Some of the appended notes are well worth attention, particularly those made from a curious collection of newspaper cuttings in the possession of a friend of the author, some of which date so far back as 1764. There is one of exceptional interest, which records a remarkable prophecy uttered in 1701 in a religious discourse by a clergyman named Fleming, wherein the preacher fixes upon 1794 as the probably outbreak of revolution, "when the French monarchy will itself consume in its own flame." *Antoinette* would seem to be the author's first attempt in fiction. If he or she can give us such another romance the indebtedness of readers of good literature will be increased.

The main fault of *A Modern Delilah* is its inordinate length. Over a thousand printed pages is all very well from Count Tolstoi, or even from one or two lesser lights; but, unless quantity is in itself a marketable commodity, it is difficult to understand who would voluntarily read such a mass of average three-volume fiction. The yachting and globe-trotting episodes are the freshest portions of Vere Clavering's novel; and, though one cannot keep up a strongly sustained interest in Reginald Trevor and his sweetheart Violet, the character of Clytie Lester, the "modern Delilah," affords the author more scope for striking effects. If it were exactly one-third of its present length, the story would be readable enough.

Mr. or Miss Cole might have wrought a fascinating romance out of the materials wherefrom *Dearly Bought* has been very badly spun. There are few more picturesque episodes in modern history than the Russo-Circassian war, which collapsed with the capture of the famous Schamyl, "Prophet of the Caucasus." *Dearly Bought* is a medley of London life and Circassian adventures; but, notwithstanding the unintentional amusement derivable from the former and the circum-

stantial narration of the latter, the tale is excessively tedious. The author not only confuses without mercy the unfortunate reader, but has a robust faith in his or her ignorance. I had fancied that in 1837 telegraphs and steam-yachts were not in common usage, that Schubert's music had not yet become familiar at drawing-room parties, and even that lawn-tennis had not then become the resource of youth; but perhaps I was wrong. The chief personage in the story is the Princess Marie of Abkhasia—a picturesque heroine much more deserving of the title of Delilah than the wayward Clytie of Mr. Clavering's tale. That she was indeed no common woman may be gathered from the circumstance that, though she was in the prime of loveliness in her thirtieth year (1837), yet at the downfall of Schamyl (1859) she was still "in the full flush of her glorious beauty" on the occasion of her death from a Russian bullet. How the *grandes dames* of Paris and London must envy Circassian ladies who can be in their prime at thirty, and yet be in the full flush of their glorious beauty at fifty-two! There are other absurdities to which allusion need not be made, for their discovery will afford the keenest enjoyment likely to be derived from the very complicated pages of *Dearly Bought*.

Signor Salvatore Farina has a very considerable reputation in Italy, as may be inferred from the circumstance that he has frequently been styled the Italian George Meredith. As to the justness of this designation I can say little; for I am unfamiliar with any book by Signor Farina with the exception of the short study in fiction which the Baroness Langenau has so ably translated. To judge from *Signor J*, however, I should say that if its author be related to any northern writer at all it is Oliver Wendell Holmes, although his satire is more subtle and his humanity less conspicuously tender than we are accustomed to from the genial "Autocrat." The story is a careful and highly finished study of egotism; and, though there are no incidents to speak of and no plot worth the name, the humour, the delicacy, the pathos, and the sympathetic insight are so excellent that the book deserves the welcome it will undoubtedly receive. Of necessity it must be of somewhat limited appeal; but in saying this the reviewer utters what will attract the only readers whom Signor Farina would probably care to have. The curious elderly egotist, Professor Marco Antonio Abate, the "Signor I" of the story, is practically a new figure in contemporary literature, though his prototype is to be found in Balzac, George Meredith, and elsewhere. It is very rarely foreign authors are so fortunate in their English translators as is Signor Farina in the Baroness Langenau.

In Mr. Frederick Whishaw's and other admirable English and French translations I had read, as I thought, all the tales of that sombre Russian romancist, Fedor Dostoevsky. I had come not only to expect no vestige of humour, but to be convinced that the author of *Crime and Punishment* was incapable thereof. Yet, in "Uncle's Dream," there is not only humour, but comedy of a very original and effective kind. Prince K— would be a striking figure in the presentation

of a skilful actor like Coquelin; and the whole account of the wretched old prince's half-real, half-imaginary amour with the daughter of Afanassy Matveyevitch and his vulgar, scheming wife, Maria Alexandrovna, belongs to a high order of comedy. "The Permanent Husband" is a more exciting but not more entertaining tale. The two together make up a volume which anyone may read without a prolonged fit of "the blues"—a rare event with this author. Mr. Whishaw's English version is, as usual, so good that I can well believe what I have heard as to Dostoevsky's novels being more literary in English than in Russian.

There are two impossible American girls in René de Pont-Jest's new romance, whose adventures in their French homes are none the less most exciting. It is not only when he is in America that the author is somewhat astray. I fancy that the following item will be novel to Londoners: "Biblical maxims, the monotonous repetition of which made him compare the lanky clergyman to one of the sandwich men who go about London with their boards exhorting sinners to repentance"! Adultery, manslaughter, suicide, and infidelity are of course introduced. While the story is really one of considerable interest and is entirely free from padding, it was hardly, I should think, worthy of importation; unless, as there is some reason to believe, it was written as much for Anglo-American readers as for Parisians.

WILLIAM SHARP.

SOME GERMAN BOOKS ON PRIMITIVE CHRISTIANITY.

Die Lehre der zwölf Apostel in ihrem Verhältniss zum neutestamentlichen Schrifttum. Eine Untersuchung von G. Wohlenberg. (Erlangen: Deichert. London: Nutt.) The relationship which the *Teaching of the Apostles* bears to other books of Christian antiquity—to the Epistle of Barnabas, the Ecclesiastical Canons, and the Apostolical Constitutions—as well as to the Sibylline books, the Midrash and Talmud, has, as the author states, been fully investigated. And he has set himself the task of inquiring with equal care into the connexion which exists between the *Teaching* and the canonical books of the New Testament. Wohlenberg agrees with the opinion which has been accepted by the leading German scholars, that the author of the *Teaching* was acquainted with St. Matthew and St. Luke (p. 45, sq.), and that his synopsis of the two Gospels bear a striking resemblance to Tatian's Diatessaron. The tables which he furnishes (pp. 23, 26, 35), containing on one hand the text of the *Teaching*, on the other the Gospels and Tatian, render a comparison of the various books easy. The author does not approve of Dr. C. Taylor's theory, according to which the first six chapters of the *Teaching* formed originally a Jewish manual for the instruction of proselytes. But the view which he himself proposes is not likely to meet with acceptance among scholars. Wohlenberg believes that these chapters formed a Christian manual for the use of catechumens, from which, however, the words of Christ enjoining love towards enemies, &c., had been struck out as being too difficult for neophytes. Thus the absence of these words in the Epistle of Barnabas and the Ecclesiastical Canons would be accounted for. But this would imply that the early Church instructed her baptismal candidates from a book in which all that she had

in common with the Jews of the Diaspora was carefully written down, and all that she had distinctively of her own was carefully omitted! The eucharistic prayers (chap. ix., x.) the author maintains to be, like the Lord's prayer (viii.), far older than the book in which they appear. The peculiar colouring of their diction, as well as the use of Aramaic words, point to their origin in the Church of Antioch if not in Jerusalem (p. 84). These prayers were not eucharistic in the strict sense of the word; but they were, most likely, offered up at the close of the Agape. In their wording they show an unmistakable likeness to the Gospel and first Epistle of St. John. This likeness does not, however, as the author says (p. 85), amount to a conclusive proof of the historical character of the fourth Gospel. Altogether, this monograph is valuable, not so much for any new information which it affords us, as for the systematic manner in which it has gathered the many allusions to books of the New Testament which lie scattered throughout the *Teaching of the Apostles*.

Der Ursprung und die Bedeutung des Apostolates in der christlichen Kirche der ersten zwei Jahrhunderte. Von Wilhelm Seuffert. (Leiden: Brill; London: Trübner.) This book does not quite accomplish what it promises on its title-page. It does not narrate the history of the apostolate during the first two centuries of the Church. It stops short at the time of Justin Martyr. But this period, ending about A.D. 150, is treated exhaustively; and all the passages found in the New Testament, as well as in the writings of the early fathers, bearing on the office and ministry of the apostles are carefully collected. The author makes Bishop Lightfoot's well-known dissertation in his Commentary on the Epistle to the Galatians the starting-point of his inquiry; and he maintains that the term "apostle" was originally used only in a wide sense, and not confined to twelve men. (Cf. 1 Cor. xv. 6, 7: "Christ appeared to the twelve, then . . . to above five hundred brethren at once, then . . . to all the apostles.") The apostles, in this passage, form evidently a wider circle even than the five hundred.) In course of time, however, the Judaistic party, in its profound enmity to Paul, endeavoured to restrict the name "apostle" to certain men who represented the twelve tribes of Israel, and who had been the personal companions of Jesus. By this means "the apostle to the Gentiles" was himself to be deprived of his office; and also, in the tradition supposed to be handed down to the twelve, a vantage-ground gained from which his theology could be safely attacked. The greater results of Paul's work among the Gentiles, the more the Christians in Jerusalem emphasised the peculiar dignity which their apostles possessed through their personal communion with the Lord. And by a strange irony of fate, Paul helped to establish the authority of the men with whose party he had, all during his lifetime, waged so bitter a war. To a later age the twelve disciples and companions of Jesus seemed surrounded with a halo, and raised to such a height that, in comparison, their natural successors, the second generation of apostles, as we find them, for instance, in the *Didache*, sank into insignificance, and eventually yielded their office to the rising order of bishops. Such are the main outlines of the theory which Pfarrer Seuffert proposes. The theory itself we cannot attempt to discuss, nor can we enter into the vexed question of "the antagonism of Jew and Gentile" within the early Church. The author belongs to the school of theology which sees in that antagonism the key to a right understanding of the apostolical age. He is under the influence of Hausrath, Holsten, and Volkmar. He tries to prove not only that the term "apostle" was

used in the wider sense, but that a fixed and limited number of disciples never existed. The whole narrative, he maintains, of the election, the calling, the sending forth of the twelve during the lifetime of Jesus is an invention of the Judaistic party. Thus the synoptic Gospels show an evident desire to introduce the election of the twelve at as early a stage as possible in the life of Jesus (p. 70-74); and the fourth Gospel, though strongly opposed to this tendency, mentions them as early as the sixth chapter (p. 108). We cannot prove that the simple narrative of the synoptists does not conceal some crafty design. But we may well argue with Weiss that Paul contended for his position as an apostle on an equality with those who had seen Jesus (1 Cor. ix. 1), and that he first of all mentions the twelve (1 Cor. xv. 5). The author would have us believe that this passage is an ancient "gloss"; but he does not seem to perceive how strong the evidence is—resting on the four-fold independent testimony of the synoptists, John, 1 Cor., and Revelation—to the fact that Jesus sent forth twelve disciples whom he had chosen during his lifetime.

Die Abfassungszeit der Synoptischen Evangelien. Ein Nachweis aus Justinus Martyr. Von Ludwig Paul. (Leipzig: Grunow; London: Trübner.) The author has set himself in this book the task of inquiring whether the writings of Justin Martyr show any acquaintance with the synoptic Gospels of the New Testament. And he comes to the conclusion that no such acquaintance can be traced; and that the allusions to, and quotations from, "the memoirs of the apostles," which we find scattered throughout the two Apologies and the Dialogue with Trypho, do not refer to Matthew, Mark, and Luke, but to some earlier source, on which they were as dependent as Justin. Prof. Paul accepts fully Baur's opinion, that our Gospels were written in the order—Matthew, Luke, Mark (John)—between 130 and 150 A.D. (pp. 49, 50), about the same time that Justin was composing his first Apology. We cannot say that the learned author has made good his contention; for the arguments, which he draws from a comparison of the Gospel texts found in Justin, tell in the main against, not for, his view. Justin was not bound, as the author seems to think (p. 22), to follow the order in which the words of Christ appeared in the source which he had at his disposal. The Christian philosopher wished to lay before the Roman emperor a complete system of Christian ethics; and he collected, wherever he found them in the Gospels, the injunctions of Jesus with regard, for instance, to chastity and self-continent, to patience and long suffering, to the giving of alms, the tendering of oaths, and the worshipping of God (*Apol.* i. 15, 16). Justin quotes these texts with a freedom which was common among all Christian writers before A.D. 150 (Comp. Harnack, *Dogmengeschichte*, vol. i., p. 274). Sometimes he deliberately changes the wording of the original in order to adapt it to his readers. Prof. Paul admits himself (p. 10) that these alterations are "most felicitous." The words of Jesus, while losing something of the peculiar colour of their diction, become in the setting of Justin more intelligible to his readers than they would have been as recorded by Matthew or Luke. But this only proves that the Gospels have the earlier, Justin the later version. For instance, (*Apol.* i. 15)—"Whoever looks on a woman to lust after her has already committed adultery in his heart"—Justin quotes from Matthew v. 28, omitting the words "with her," and adding "before God." Again, in quoting from Matthew v. 29—"And if thy right eye causes thee to stumble, cut it out"—he adds from Mark ix. 47: "For it is profitable for thee

to enter into the kingdom of heaven one eyed, than with both [changing, however, $\eta \delta\epsilon\sigma\iota\sigma\iota\mu\epsilon\theta\alpha$ into $\mu\epsilon\tau\alpha\ \tau\omega\nu\ \delta\epsilon\sigma\iota\sigma\iota\mu\epsilon\theta\alpha$], to be cast into everlasting fire." There follows the passage, taken partly from Luke xvi. 18: "And whoso marries a woman that is put away from another man, committeth adultery"; and then comes a free rendering of Matthew xix. 11, 12. It is not difficult to see why the apologist should, in a book intended to reach the eye of Antoninus Pius and of the Senate, have added in one clause the words, "before God" (as different from "before the law"), in another clause altered "gehenna of fire" into "everlasting fire," and in a third entirely omitted the grounds on which a Christian man could divorce his wife. It is possible that the text of the Gospels received a final revision before they were collected into a canon about A.D. 150. It is possible that Justin had a synopsis before him similar to that used in the Apostles' Teaching, or to Tatian's Diatessaron; but that he was acquainted with Gospels substantially and materially identical with those which have come down to us is a fact on which learned opinion seems to be agreed. Nor are any arguments which Prof. Paul has adduced likely to shake that opinion.

Hermæ Pastor. Græce integrum ambitu primum edidit Adolus Hilgenfeld. (Leipzig: Weigel; London: Trübner.) Prof. Hilgenfeld here reopens a long-forgotten controversy. It is now more than thirty years since Constantine Simonides surprised the learned world with the MS. leaves which he had brought from the library of a monastery on Mount Athos, containing a considerable portion hitherto unknown of the Greek text of the "Shepherd of Hermas." This discovery enabled R. Anger and G. Dindorf to publish for the first time in 1856 the whole text (as far as Sim. ix. 30, 3) of this, one of the most instructive books of the early Christian Church in Rome, dating, as it seems, from an age which followed immediately that of the apostles. The various editions which succeeded that of Anger and Dindorf stopped short at Sim. ix. 30, 3; and the last half of the ninth, as well as the tenth Likeness, were added in the old Latin translations which still exist. Simonides produced in 1859 an apograph of this last portion of the "Shepherd"; but this copy was generally suspected to be a forgery written, not on Mount Athos, but—with the aid of the university library—at Leipzig. Convicted of various other frauds, the ingenious Greek was regarded by the learned men in Germany with well-founded distrust. "Timendus est igitur hic Danaus et dona ferens," remarks Prof. Hilgenfeld pertinently; but he adds "sed etiam dona tulit non responsa," and he argues that the man to whom we owe so large a portion of the Greek text should, at least for the sake of equity, be allowed a hearing when he offers to supply the last remaining chapter. The present edition accordingly is based on MSS. hitherto known, as well as on Simonides' apographs. For the last part, (Sim. ix. 30, 3, x., 4, 5), we have the versions of the Vulgate, the Palatine, and the Ethiopic Codices. Even if the Greek text of this part should be a forgery, the Latin translations give us an accurate idea of the closing scenes of the "Shepherd." And there can be no doubt as to the completeness with which the learned author has collected all the materials available for his edition.

Das Symbol des Fisches und die Fischdenkmäler der römischen Katakomben. Von Hans Achelis. (Marburg: Elwert; London: Trübner.) Among the symbols which appear, either graven in stone or painted in fresco, on the early Christian tombs of the Roman catacombs the one occurring most frequently is that of

the fish. No less than seventy times do we find this symbol, either alone or joined to other emblematical figures, carved on tombstones. This fact has long ago moved the curiosity of archaeologists, and has given rise to numerous treatises. In vol. iii. of his *Spicilegium Solesmense* (1855) Cardinal J. B. Pitra quoted in full all the passages from the Fathers bearing on that subject, and he embodied in his book a treatise by Battista de Rossi, *De Christianis Monumentis IXON exhibentibus*. Of these materials Dr. Achelis has availed himself for his inquiry; and he discusses first the quotations from the early Fathers, and then the incised emblems and pictures found in the catacombs. He subjects the views hitherto entertained by Catholic archaeologists on every point to a searching criticism. "Since Bosio and Aringhi," he says, "it has become almost a dogma of Catholic interpreters that every figure in the catacombs is a holy symbol—the exponent of some Christian idea" (p. 64). But the conclusion at which he arrives is that these pictures have no more than "a simple historical or ornamental value" (p. 110). We are unable to accept his criticism in all instances. It is quite true that Clemens Alexandrinus (*Paed.* iii. 11) speaks of the designs which may be lawfully borne by Christians on their seal-rings; but three of the five which he mentions appear on the tombstones of the catacombs, and the two remaining, the ship and the lyre, became in later times emblems of Christian hope and faith. We do not think that this coincidence is merely accidental, as the author maintains (p. 13). We agree with the earlier archaeologists that Clemens refers to symbols generally known to believers. Nor can we see why emblems like those of the fish and the dove, which we find on at least sixteen monuments, should be devoid of meaning because they are surrounded by other devices, or separated from each other by monograms (p. 67). Such arguments do not, we think, tell against the position taken up by De Rossi. The exceptions, however, we have taken to Dr. Achelis's work are few; and, on the whole, his book appears a valuable elucidation of the hieroglyphs of the catacombs.

Die Neronische Christenverfolgung. Eine kritische Untersuchung zur Geschichte der ältesten Kirche. Von C. Franklin Arnold. (Leipzig: Richter; London: Trübner.) The passage in which Tacitus describes the great fire in Rome during the reign of Nero and the subsequent persecution of the Christians, to whom the guilt of the conflagration was imputed, has been variously commented upon by modern historians. Thus, Gaston Boissier thought that the famous chapter (*Annals* xv. 44), and the fictitious correspondence of Paul and Seneca could be traced to one and the same source. Joel, on the other hand, suspected Christians to have, not added, but taken away such portions of the text as seemed to cast a slur on the origin of their religion. Gibbon already, while accepting the genuineness of the passage, doubted the accuracy of its statement; while H. Schiller, under that strange fascination which Nero appears to exercise on some of his historians, proceeded to refute one by one the charges brought against him by Tacitus. The fire, which on July 18, 64, destroyed the old city of Rome, Schiller maintains, arose in the booths of the Orientals, which surrounded the Circus Maximus. Some of the Jews and Orientals were seized on the charge of incendiarism. No suspicion rested on the emperor. The Christians, moreover, had not yet, at that time, received their distinctive name. And a Christian persecution A.D. 64 would be an anachronism. In the present work, Dr. Arnold has endeavoured to show, by a careful analysis, that the chapter in question is truly Tacitean as regards style, diction, and

logical disposition (p. 11-30), and that its contents are borne out by all the evidence collected from profane and ecclesiastical writers of the second century (p. 34-75). The Christians, he shows, were persecuted not on religious grounds, but for the reasons assigned by Tacitus. The persecution, however, did not extend beyond the city, nor was the number of its victims an "ingens multitudo." The lurid glare which the burning city shed over the sufferings of the Christians, the weird and fantastic forms in which the punishments were inflicted, as well as the fact that now, for the first time, the young religion had come into collision with the state-power, made a deep and lasting impression on later generations. But ecclesiastical tradition purposely attributed to the emperor motives which he never entertained, and apologists like Tertullian maintained that "the unjust and impious" Nero must have been on principle an enemy of the revealed religion (p. 87, *sq.*). Again, the Christians are nowhere, by Tacitus or Suetonius, confused with the Jews, nor their dwelling-places confounded with Oriental booths, for the Hellenic element prevailed in the Church of Rome. With these results, which the author sums up at the end of his able, learned, and interesting work, we cordially agree. We take exception, however, to the statement (p. 114) that the charges brought against the Christians were partly due to Jewish influences at Nero's court. For, as Dr. Arnold himself admits (p. 58, *sq.*), there is no direct evidence that Poppaea, the wife, and Aliturnus, the favourite, of Nero, both of Jewish descent, used their power in the manner indicated. Again, we do not see that the passage in Clement's first Epistle—the sixth chapter—has any bearing on the events of July, 64 (p. 37, *sq.*). For Clement speaks of martyred women, who were tied to the horns of a wild bull, like Dirce as represented in the Farnesian statue, and he refers to Circensian games; while Tacitus describes "the live torches" in Nero's garden. Tortures inflicted in cruel imitation of art were not invented by Nero, nor were they confined to his time.

NOTES AND NEWS.

DR. EWALD FLÜGEL is in England to finish his edition of Sir Philip Sidney's works, now in the press, and to copy Sir Sidney's letters at Hatfield (by Lord Salisbury's leave), &c., to complete his edition of them. Dr. E. Flügel is also printing his volume of Selections from English writers of Henry VIII.'s time, to serve as the text-book for his lectures on Tudor literature at Leipzig, next session. Next year he will continue these Selections through the times of Edward VI., Mary, and Elizabeth. The drama will have a separate volume to itself.

THE Early English Text Society is now again level with its work. Having completed its issue for 1887 in both series, it has sent out one text in its original series for 1888, Part I. of the unique early treatise on Vices and Virtues, from a Stowe MS., edited by Dr. F. Holthausen. Next week it will issue its first two texts for its extra series for this year: (1) Wm. Bullen's "Dialogue on the Fever Pestilence," 1564, from the edition of 1578, edited by Messrs. Mark and A. H. Bullen, part i.; (2) the first English "Anatomie of the Body of Man," 1548 (from the unique copy of the second edition of 1577), by Thomas Vicary, the first resident surgical governor of Bartholomew's Hospital, and Serjeant of the Surgeons, and Chief Surgeon to Henry VIII., Edward VI., Queen Mary and King Philip, and Queen Elizabeth. This has been edited, with a full appendix of documents, extracts from records, by Dr. F. J. Furnivall and his son, Mr. Percy

Furnivall, of Bartholomew's. The society has over a dozen books in the press, and three of these will be sent out before Christmas to complete the issue of this year.

DR. AXEL ERDMANN has undertaken to edit, for the Chaucer Society, Lydgate's *Siege of Thebes* from its best MSS.; and for the Early English Text Society, Lydgate's *Life of St. Edmund*.

THE next volume of the Hakluyt Society's series will contain a description of the two famous old globes in the library of the Middle Temple. These globes, one terrestrial, the other celestial, were the first ever made in England. The maker was E. Molyneux, and the date is 1593, although the geography on the terrestrial globe was subsequently brought down to 1603. A handbook or description of both was written in Latin in 1593 by Robert Hughes, a mathematician and friend of Sir Walter Raleigh. In 1823 a translation of this work was made by Chilmead, of Oxford; and this, which has been prepared for publication by Mr. Coote, of the map department of the British Museum, forms the substance of the forthcoming volume. Mr. Clements R. Markham will prepare an introduction and annotations. In connexion with these globes Mr. Coote has made a curious discovery. In the third Act of "Twelfth Night," Shakspeare puts into the mouth of one of the characters the words, "He does smile his face into more lines than are in the new map, with the augmentation of the Indies." "Twelfth Night" was played in the Middle Temple Hall in 1601-2; and, according to Mr. Coote's investigations, "the new map" here referred to is one bound up with the first edition of Hakluyt's voyages, now in the British Museum.

THE English Dialect Society's publications for 1888 will be sent out to its members next week. They consist of a Berkshire Glossary, by Major B. Lowsley; a Sheffield Glossary, by Mr. Sidney O. Addy; and Part II. of the Catalogue of the English Dialect Library (deposited for general public reference in the Central Free Library at Manchester), containing the additions made to the collection since the first catalogue was compiled in 1880. The number of works now in the library is 820. The Sheffield Glossary contains a selection of local names, a few specimens of dialect poetry and literature, and notices of the folklore, games, and customs of the district.

MR. J. BASS MULLINGER has undertaken to write on *The University of Cambridge* in the "Epochs of Church History," forming a companion volume to Mr. G. C. Brodrick's *Oxford* in the same series.

WE understand that the first edition of Mr. Stevenson's new book, *The Black Arrow*: a Tale of the Two Roses, has been more than subscribed for by the trade before publication. A second edition is now in active preparation, and will be ready in a few days.

MESSRS. CHATTO & WINDUS will shortly publish the following novels: *The Mortal Coil*, by Mr. Grant Allen, which has been running in *Chambers's Journal*; *The Blackhall Ghosts*, by Sarah Tytler; *Agatha Page*, by Isaac Henderson; and *A Strange Manuscript found in a Copper Cylinder*, a "story of adventure," which has been attracting a good deal of attention in the United States.

THE next volume in the series of "Great Writers" will be *Bunyan*, by Precentor Venables.

A VOLUME, entitled *Some Aspects of Humanity*, by E. Hughes, is announced by Mr. Elliot Stock for immediate publication.

MESSRS. DEAN & SON announce a second edition of Mr. Frederick Webb's *New Reciter, Reader, and Orator*; and a volume of ballads

for recitation, entitled *Sylvia's Ride for Life*, by the same author.

THE same publishers are about to issue an illustrated work on *Macaws, Cockatoos, Parakeets, and Parrots*; and a new edition of Corner's *History of Ireland*, continued to the present time.

THE Elizabethan Literary Society propose the erection of a memorial in St. Nicholas Church, Deptford, to Christopher Marlowe, who was buried in an unmarked grave in the churchyard. A committee is being formed to carry out the scheme. Communications should be sent to Mr. Frederick Rogers, vice-president of the society, 62, Nicholas Street, E.; or to Mr. J. E. Baker, the secretary, 165, Asylum Road, Hatcham, S.E. Mr. Sidney Lee, the hon. vice-president, has consented to act as treasurer.

DURING the four last days of next week Messrs. Sotheby will sell the very large collection of autographs and historical documents formed by the late Arthur Preston, of Norwich. Most of them are accompanied with portraits. The series of bishops and judges is particularly full.

THE results of the university of St. Andrews' L.L.A. (women's) examination for the present year have just been issued. Out of 553 candidates who entered for examination at twenty-four different centres, 126 passed in the full number of subjects required for the L.L.A. diploma. Taking a joint view of all the subjects in which candidates entered, passes were obtained in 642 instances and honours in 156. From the commencement of the scheme in 1877, 1674 candidates in all have been entered for this examination, and 693 have obtained the title of L.L.A.

M. BARTHELEMY SAINT-HILAIRE, the veteran interpreter of Aristotle, in a detailed review of the "Sacred Books of the East," which appears in the June number of the *Journal des Savants*, warmly acknowledges the obligations due from all scholars to Prof. Max Müller and his fellow-labourers, as well as to the delegates of the Clarendon Press for their support of this *magnum opus*. Without being biased by any dogmatic prejudice, he frankly puts forward the suggestion that a critical English translation both of the Bible and the Talmud should be incorporated, at the end, to render the series of the "Sacred Books of the East" really complete, and thus crown the whole grand edifice.

TRANSLATION.

A PROVENÇAL FOLK SONG.

"Mount" as *passa ta Matinada*,
Mourbiè
Marioun.

O WHERE have you spent your morning, tell,
Yes you, Marian?
Why, drawing water down at the well,
'Tis true, good man.
Who met you and whispered in your ear,
Yes you, Marian?
'Twas one of the village girls, oh dear,
'Tis true, good man.
Aint a girl in breeches a novel sight,
Say you, Marian?
Well, perhaps her skirt was a trifle tight,
'Tis true, good man.
A girl with a sword! I've ne'er seen one,
Have you, Marian?
Well, her distaff hung down as she spun,
'Tis true, good man.
Has a girl a moustache? Come, that's a good joke,
For you, Marian!
She was eating mulberries as she spoke,
'Tis true, good man.

I never knew mulberries ripen in May,
Did you, Marian?
A bunch might be left from last year, I dare say,
'Tis true, good man.
Go gather a basketful then for me,
Yes you, Marian.
But the birds may have eaten them since, you see,
'Tis true, good man.
Come say your prayers now, I'll cut off your head,
Yes you, Marian.
But what will you do with the body when dead,
Tell true, good man?
Oh out of the window I'll fling it, you beast,
Yes you, Marian.
That the cats and the dogs may all come to the feast,
Tell true, good man?
I'll do for you this time, though for it I swing,
Yes you, Marian.
But a rope round one's neck is an unpleasant thing,
'Tis true, good man.
You bad, lying scratch cat, I'll blacken your eye,
Yes you, Marian.
'Twas my cousin the conscript who bade me good-bye,
'Tis true, good man.
What, Jean? Then why couldn't you say so at once,
Yes you, Marian?
'Cause I like to tease you a bit, you old dunce,
'Tis true, good man.
You tease me too much, 'tis a shame and a crime,
Yes you, Marian.
Well, just keep your temper another time.
I'm true, good man.

M. R. WELD.

MAGAZINES AND REVIEWS.

MR. HARRY QUILTER'S new magazine already has a rival, the *Revue Universelle Illustrée*, published by the Librairie de l'Art. So far as we know, it is a novelty in French periodicals, for it openly professes to imitate the popular magazines of England and America, in giving abundance of sound literature, together with artistic illustrations, at a low price. As a matter of fact, the cost is only one franc for a number containing 128 pages quarto. For the quality, it is enough to mention two articles—one by M. Eugène Müntz, on "Leonardo da Vinci"; the other by M. Paul Leroi on "Edouard Detaille"—both of which are accompanied with numerous facsimiles of original sketches.

THE August number of the *Archæological Review* opens with an article by Mr. G. L. Gomme, entitled "Exogamy and Polyandry," in which he attempts to connect the old Scotch custom of "hand-fasting" with the promiscuity attributed by Latin writers to the ancient British and Irish. Mr. W. M. Flinders Petrie contributes a popular exhortation to archæological exploration in Egypt; and Dr. E. J. Miles writes, also in a popular way, about *Aventicum*. The most valuable paper in the number is Mr. F. Haverfield's "Index Notes" to Roman remains in Sussex; he is particularly sceptical as to most of the so-called Roman roads. Prof. Kovalevsky's "Villénage in England during the First Half of the Seventh Century" seems to us to be misconceived. Taking for his text a statement that "in the Tudor times serfdom may be said to have expired," he quotes to refute it two petitions addressed to Cromwell, when Lord Protector. But these petitions have no reference to the status of villénage, but merely prove that the levying of heriots and other incidents of manorial or customary tenure in the northern counties were tyrannically enforced by the landlords. The essence of the tenants' complaint is, not that the old customs should be abolished, but that the old customs are broken.

CIVIL LIST PENSIONS.

IN the form of a parliamentary paper, a return has been made to the Houses of Parliament giving a list of all pensions granted during the year ended June 20, 1888, and charged upon the Civil List. A certain number of them, it will be observed, have no relation to literature, science, or art; and it may be as well to add that the statute under which they are granted does not specify any such condition.

The total amount of pensions is £1,200, divided in the following manner: to Mrs. Mary L. Neild, in consideration of the death of her husband, Major Neild, R.M., from the effects of a wound received while on duty at Charles-town, £100; to Miss Frances, Miss Blanche, and Miss Amy Tulloch, in consideration of the distinguished services of their late father, the Very Reverend Principal Tulloch, of St. Andrew's, in connection with theology, philosophy, and literature, each £25; to Mrs. Jessie Jefferies, in consideration of the literary attainments of her late husband, Mr. Richard Jefferies, £100; to Sir John Steel, in consideration of his merits as a sculptor, £100; to Mrs. Mary Hutchinson, in consideration of the services of her late husband, Mr. Thomas J. Hutchinson, M.D., of Her Majesty's consular service, £20; to Miss Mary, Miss Rose Jane, and Miss Adeline Amy Leech, in consideration of the eminence of their brother, the late Mr. John Leech, as an artist, each £10; to Mrs. Kate Pinkett, in recognition of the services of her late husband as crown solicitor, chief justice, and acting governor of Sierra Leone, £50; to Mrs. Isabella Sarah McClatchie, in consideration of the long and valuable services of her late brother, Sir Henry Parkes, £75; to the Rev. F. O. Morris, in recognition of his merits as a naturalist and of his inadequate means of support, £100; to Miss Constance Frederica Gordon-Cumming, in consideration of her merits as an author, £50; to Mrs. Eugenia Movia, in recognition of the eminence of her late husband as a miniature painter, £25; to Mrs. Ceirog Hughes, in recognition of the merits of her late husband, Mr. J. C. Hughes, as a Welsh poet, £50; to Miss Laura Leslie Barnes, in consideration of the merits of her late father, the Rev. W. Barnes, as an author and linguist, £50; to Mrs. Spencer Baynes, in consideration of the eminence of her late husband, Prof. T. S. Baynes, as an author and scholar, £75; to Mr. William Kitchen Parker, F.R.S., in recognition of his services to science as an investigator, of his old age, and of his inadequate means of support, £100; to Mrs. Barbara Seldon, in consideration of the services of her late husband, Mr. Samuel Seldon, principal of the statistical department of Her Majesty's customs, £100; to Mrs. Balfour Stewart, in recognition of the services rendered to science by her late husband, Prof. Balfour Stewart, £50; and to Mr. John Bell, in recognition of his merits as a sculptor, £50.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BOUCHOT, H. Cest modes inédits de l'orfèvrerie française des XVII^e et XVIII^e siècles. Paris: Rouveyre. 80 fr.
ETEX, A. Les trois tombeaux de Géricault 1837-1884. Paris: Didier. 5 fr.
FINSCH, O. Samoafahrten. 12 M. Ethnologischer Atlas. 16 M. Leipzig: Hirt.
GREGY, Jules. Discours politiques et judiciaires, rapports et messages de, p.p. L. Delabrousse. Paris: Quantin. 15 fr.
MAUPASSANT, Guy de. Sur l'eau. Paris: Marpon. 3 fr. 50 c.
MOTHÉRE, S. Les théories du vers héroïque anglais et ses relations avec la versification française. Paris: Picard. 2 fr. 50 c.
QUEL est l'auteur du livre du roy Modus et de la roynne Racio? Ni Henri sire de Fère, ni Henri de Ferrières. Paris: Bouton. 10 fr.
REMAN, E. Dramas philosophiques. Paris: Calmann Lévy. 7 fr. 50 c.

- RIEMENSCHNEIDER, T., 1480-1531. Leben u. Kunstwerke d. fränkischen Bildschnitzers. Quellenmässig zusammengestellt u. erläutert v. C. Streif. Berlin: Wasmuth. 100 M.
SCHMID, G. Goethe u. Uwarow u. ihr Briefwechsel. St. Petersburg: Schmitzdorff. 2 M.
ZÄHNCKE, F. Kurzes Verzeichnis der Originalaufnahmen v. Goethe's Bildniss. Leipzig: Hitzel. 7 M.

THEOLOGY.

- BRUGSCH, H. Religion u. Mythologie der alten Aegypter. 2 Hefte. Leipzig: Hinrichs. 10 M.
TEXTE U. UNTERSUCHUNGEN zur Geschichte der altchristlichen Literatur. 4 Bd. 1. Hft. u. 5. Bd. 1. Hft. Leipzig: Hinrichs. 8 M. 10 Pf.
VATKE'S, W., Religionsphilosophie od. allgemeine philosophische Theologie. Nach Vorlesgn. hrsg. v. H. G. S. Preiss. Bonn: Strauss. 6 M.

HISTORY, ETC.

- ACTA historica res gestas Polonias illustrantia. Tom. 9. Pars 2. Cardinalis Hosii epistolarum tom. 2. 1551-1558. Pars 2. Editionem curaverunt F. Hipier. et V. Zakrzewski. Krakau: Friedlein. 40 M.
FORNARI, T. Delle teorie economiche nella provincia Napolitane dal 1735 al 1830. Milan: Hoepli. 10 M.
LEFRANC, A. La Jeunesse de Calvin. Paris: Fischbacher. 6 fr.
LODS, Armand. Bernard de Saintes et la réunion de la principauté de Montbellard à la France. Paris: Fischbacher. 4 fr.
MONUMENTA mediæ ævi historica res gestas Polonias illustrantia. Tom. 11. Krakau: Friedlein. 14 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- CALAND, W. Üb. Totenverehrung bei einigen der indo-germanischen Völker. Amsterdam: Müller. 1 M. 50 Pf.
CORDERMOY, J. de. Travaux maritimes et construction des ports. Paris: Bernard. 50 fr.
ENCKE, J. F. Gesammelte mathematische u. astronomische Abhandlungen. 2 B1. Berlin: Dümmler. 8 M.
HANDMANN, R. Die Neogenablagerungen d. österreichisch-ungarischen Tertiar-Beckens. Münster: Aschendorff. 2 M. 40 Pf.
HOPF, L. Thierorakel u. Orakelthiere in alter u. neuer Zeit. Stuttgart: Kohlhammer. 4 M.
KÜHNZ, H. Praktische Anleitung zum mikroskopischen Nachweis der Bakterien im tierischen Gewebe. Leipzig: Günther. 1 M. 50 Pf.
RONNA, A. Chimie appliquée à l'agriculture: travaux et expériences du Dr. A. Voelcker. Paris: Berger Levrault. 16 fr.
SEMPER, C. Reisen im Archipel der Philippinen. 2. Thl. 2 Bd. 16. Hft. 1. Hälfte. Nudibranchien vom Meere der Insel Mauritius. Wiesbaden: Kreidel. 21 M.
VEJDovsky, F. Entwicklungsgeschichtliche Untersuchungen. 1. Hft. Reifung, Befruchtung u. die ersten Furchungsvorgänge d. Rhynchelmis-Eies. Prag: Otto. 24 M.

PHILOLOGY, ETC.

- BARTHOLOMÆ, Ch. Beiträge zur Flexionslehre der indogermanischen Sprachen, insbesondere der arischen Dialekte. Gütersloh: Bertelsmann. 5 M.
DAMOCRATIS, poetæ medicæ fragmenta selecta, edente G. Studemund. Breslau: Koebner. 1 M.
MIE, F. Quæstiones agnostice imprimis ad Olympia pertinentes. Leipzig: Fock. 1 M. 30 Pf.
MITTHEILUNGEN aus der Sammlung der Papyrus Erzherzog Rainer. 4. Bd. Wien: Hof- u. Staatsdrucker. 10 M.
SCHRIETEN zur germanischen Philologie. Hrsg. v. M. Roediger. 1. Hft. Berlin: Weidmann. 5 M.
VROCKENHEDT, E. Geschichte der griechischen Farbenlehre. Das Farbenunterscheidungsvermögen. Die Farbenbezeichnungen der griech. Epiker von Homer bis Quintus Smyrnaeus. Paderborn: Schöningh. 3 M. 80 Pf.

CORRESPONDENCE.

A CHAUCER CONCORDANCE.

64 Mount Pleasant Road, Southampton :
Aug. 1, 1888.

IN the year 1872 the Chaucer Society proposed the compilation of a Glossarial Concordance and Rhyme Index to Chaucer's works, each word to be written out with "a quotation of a line in poetry and an equivalent in prose." Rules were issued, the work of writing out the slips was undertaken by several ladies and gentlemen, and by the end of 1876 the Prologue and eleven Tales had been completed by various hands. Since then, unfortunately, no further progress has been made.

The Chaucer Society has printed parallel texts of six different MSS. of the *Canterbury Tales*, and parallel texts of all but two of Chaucer's other works (in some instances giving different MSS.). Upon this scholarly edition the Concordance will be based; and if it is carried out as thoroughly as it was planned,

it must of necessity be invaluable to all students of philology and Middle-English literature.

At the request of Dr. F. J. Furnivall, the slips already written have been entrusted to my care; and I now earnestly invite the co-operation of all who are interested in the works of our first great poet, or the study of comparative philology. As there are still a large number of slips to be written out before the final work can be commenced, I hope all who can render assistance will kindly communicate with me at the address given above.

WILSON GRAHAM.

THE SUPPLEMENTAL "NIGHTS."

London: July 28, 1888.

In the *Glasgow Evening Times* (June 9) a writer, whose hand meseems I recognise, charges me with "not using my subscribers well." I had agreed to complete my present work in five supplemental volumes, when a sixth was found necessary to contain a last instalment, "The New Arabian Nights," and to include the various indexes to the entire supplement.

It hardly needs my saying that those who decline taking vol. vi. shall not lose the papers which complete the work as promised in the prospectus. The lists shall be bound up with No. v., and thus my subscribers will not be "likened" (in the courteous phrase of the *Glasgow critic*) "to a good milch cow."

R. F. BURTON.

THE ORIGIN OF THE UNIVERSITY OF OXFORD.

London: July 25, 1888.

Prof. Holland begins his very courteous, but, I think, not very fair, criticism of my views on the origin of the university by saying that I start "with a series of assumptions to the effect that the schools of Oxford must have been due to a movement *ab extra*," &c. My argument was an argument from analogy. I might even call it an induction. This being the nature of the argument, it is exceedingly difficult to state it in a condensed form. I trust the reader of Prof. Holland's letter who has not read mine will not accept his statement of my case as a fair one without turning back to the *ACADEMY* of June 2.

In so far as it is possible to repeat the argument in a sentence or two, it stands thus. We find that as a matter of fact the schools of the twelfth century throughout Northern Europe were invariably connected in the closest possible way with cathedral or collegiate churches, or with monasteries. The universities invariably sprang up in connexion with the cathedral schools. At Oxford* we find a university which, from the earliest moment at which its constitution becomes known to us, has no such connexion. At Oxford we find no cathedral, and no trace of any organic connexion between the university schools and any monastery. How are we to account for the existence of such schools? There is only one cause known to historical investigation—only one *vera causa*, if I may be allowed to put the matter logically—which can account for the phenomenon, *i.e.* migration. If a great school of arts and theology can be proved to have arisen at Oxford by migration in the twelfth century, even Prof. Holland will hardly dispute that the immigrants must have come from Paris, then the only important school of the kind in Europe. The inference is one of the same kind as the argument by which a palaeontologist infers the structure and life-history of an extinct animal from the discovery of a single bone. The phenomena with which

* Cambridge I believe to have originated in a similar way by migration from Oxford.

we have to deal are less rigidly uniform than those with which the palaeontologist is concerned, though infinitely more uniform than can readily be appreciated by those who have not studied them; and the argument is, therefore, weaker in degree. But still it is an argument. I submit that it is not fair of Prof. Holland to call it a "series of assumptions."

I now proceed to notice his remarks upon my attempted disproof of the alleged teaching of Vacarius at Oxford. It should be clearly understood—though Prof. Holland himself does not make the point as plain as could be wished—that his contention is not merely that Vacarius taught at Oxford, but that he did not teach at Canterbury. Now, if the words "*leges Romanæ quas in Britanniam domus venerabilis patris Theobaldi Britanniarum primatis asciverat*," do not mean that the Roman law was first taught in England by some member of the household of Archbishop Theobald, what do they mean? And if Vacarius was not a member of that household, why is he called "noster" by the archbishop's chaplain, John of Salisbury? If it be contended that Vacarius taught both at Canterbury, as stated by John of Salisbury, and at Oxford, as stated by Gervase, the theory is no doubt more plausible. But I contend that when John of Salisbury mentions the introduction of the Roman law by the household of Theobald, and then immediately goes on to narrate its suppression by King Stephen, and the imposition of silence upon "our Vacarius," the natural inference is that John of Salisbury means that this teaching in the archbishop's household went on till the suppression. If that be so, the statements of John of Salisbury and Gervase are inconsistent. And, if so, there can be no doubt which writer is entitled to credence. John of Salisbury was a member of the archbishop's household at the time. Gervase wrote in the thirteenth century at a time when the schools of the archbishop's household had disappeared and Oxford was a flourishing university. The question is, which is most probable—that Gervase mistakenly assumed that if Vacarius taught in England, he must have taught at Oxford; or that John of Salisbury should mention the fact of Vacarius teaching in the privacy of the archbishop's household, and say nothing about what must (had they ever been given) have been the far more important university lectures at Oxford? It must be remembered too that if Vacarius lectured both at Canterbury and at Oxford, the two series of lectures have to be got into the short period—apparently not more than a year or two—between the introduction of these legal studies and their suppression by Stephen. Prof. Holland will hardly contend that Vacarius, like some of his successors, held two professorships at the same time, and lectured at two distant places on different days of the same week.

I may perhaps strengthen my case by remarking that in innumerable cases the assumption that a certain person taught at Oxford or Paris, because he is known to have taught in England or in France respectively, has been made by writers of what ought to have been a more critical age than that of Gervase (see Bulaeus, Bale, Pits, Wood, &c., *passim*). My scepticism about such statements is not an *a priori* scepticism, but is begotten of experience. I may also remind the reader that the existence of schools and a body of learned men—in fact, of something like a university—in the archbishop's household is independently ascertained. For further information about them I may again refer to Bishop Stubbs's *Lectures*.

But the fact is that Prof. Holland hardly appreciates the real *modus* of the problem with which we have to deal. Let it be admitted *argumenti causa* (and only *argumenti causa*) that

Vacarius did teach at Oxford. The admission would in no way explain the origin of the university or of the schools out of which it arose. It is admitted that these law lectures of Vacarius ceased in consequence of Stephen's edict. When the schools of Oxford again dawn upon our view, they are schools of "diverse faculties" (so says Geraldus Cambrensis), while among those faculties arts and theology are clearly the most prominent. Where did these schools come from? They are not accounted for by the law-lectures of Vacarius. The original problem—the existence of a numerous body of masters and scholars in no constitutional relation to an Oxford church—returns in all its force. If my critic should think it worth while to pen a rejoinder, will he tell us how he accounts for the facts of the case? In his whole treatment of the subject, if I may say so with all respect, Prof. Holland seems to me somewhat to ignore the difference between the conditions of legal and those of historical evidence. He writes as if I were trying to convict Vacarius or Gervase, or some other twelfth-century writer, of some kind of imposture. I quite admit that if I were to attempt to support a claim, in the court over which Prof. Holland presides with so much dignity, upon the evidence by which I have attempted to strike Vacarius out of the list of Oxford professors, it would be his duty to dismiss my case with costs; unless, indeed, I were allowed to subject Gervase of Canterbury to five minutes' cross-examination as to the sources of his information, in which case I should be quite content to leave my case in Prof. Holland's hands. But it will be generally admitted that the historian may be morally certain of many things which he cannot prove by legal evidence. The exact degree of adhesion which the principles of historical evidence warrant me in claiming for my theory can hardly be a matter for argument. I submit that it is, at all events, deserving of the consideration which is due to a hypothesis which completely accounts for all the facts (including the fact of Gervase having made a mistake), and which is the only hypothesis yet propounded which is in that position. I may even claim for it something of the respect due to a hypothesis which enables predictions to be made which are subsequently verified. Some time ago I declared on the evidence of the analogies of university constitutional history that Oxford must have arisen by migration from Paris. I have since discovered that a migration of scholars from Paris into England did take place at about the time postulated by my theory. I have no actual evidence that the immigrants went to Oxford; but no one acquainted with the habits of mediæval clerks will suppose that if a large body of them were compelled to leave Paris for England, they would fail to set up schools of the same type somewhere in England. As a matter of fact, there is no trace of such schools anywhere but at Oxford. My argument is a very simple application of the method of exclusions. Such is my "series of assumptions."

If Prof. Holland has any theory of his own which accounts for all the facts, and which does not involve a series of assumptions larger, more arbitrary, and more improbable than mine, will he enlighten us? The fact is the history of the past cannot be reproduced without "assumptions." The evolutionary hypothesis involves a series of assumptions quite as extensive as mine, which do not, however, prevent the scientific man from accepting it as practically certain, at least within certain limits. All that can be demanded of "assumptions" of this kind is that they shall be in accordance with the analogies established by actual historical evidence. I believe that my assumptions satisfy these conditions, and that no others will do so.